





## Christian Secretary.

HARTFORD, FRIDAY, MARCH 16, 1849.

## Religion--What is it?

The etymology of the word may perhaps afford us the truest idea of its significance. It is *re* and *ligo*, to bind anew, or to bind back. Men have revolted and turned away from their God, and religion is nothing more nor less than a returning and binding back again to God. It is a re-uniting of the soul to its Maker and Sovereign, by the tie of reverence and gratitude and holy love, involving, of course, the spirit of submission and hearty obedience. To accomplish such a restoration of man to his God, was the very essence of the Saviour's mission into the world. In Jesus, we behold the Everlasting God binding himself to man, that He might bind man to Himself; and only so far as this object is effected, is the religion of the gospel experienced and understood. Anything that comes short of this, whatever may be its pretences, is not true religion; and *per contra*, wherever this result is secured, there is genuine religion, whatever peculiarities of experience, (or, technically, whatever lack of "experience") may have attended the process. But this is a result which nothing but a vital faith in the crucified Redeemer will ever accomplish. The whole trend of divine revelation attests this--the whole history of our race confirms it.

Hence, in looking for the evidences of any man's faith, or (which amounts to the same thing) of his religion, we ask, Does he really show that he is re-bonded to God? does he show that he loves God, by serving and obeying Him? Is this the disposition of his heart, as evinced by his life? If so, that is enough--if not, then, let him say what he may of his "experience," the evidence is all against his claim to religion.

Hence again, we dislike the phrase "getting religion." Religion is not, properly speaking, something to be got--it is something to be experienced, and something to be done. Yet how many will talk of getting religion, as though it were a thing to be got, at meeting, in a revival, to be carried home and laid away when the revival is over, and to be looked up and used again, perhaps, only as future contingencies may require; or perhaps to be lost by the way, for somebody else to find!

Hence, once more, a true revival of religion is a revival of attachment to God. The term, as applied to an individual or to a church, should be held to denote, essentially, an increase of love to God, and a strengthening of the spirit of obedience and fidelity. And surely, in this sense we have a right to expect a permanent revival of religion. These are elements that ought to be evermore abiding, and more and more abounding, even though they may not be always manifested in precisely the same frames and phases. Such a revival of religion we long to see in all our churches. Is it not time for Christians to be expecting and praying and striving for such a consummation, instead of mere transient fervors, and fitful gusts of feeling and passion, under the name of religion? Will not our readers, with this view of the thing needed, unite with us in the petition, "O Lord, revive thy work?"

## Kirwan and Baptismal Regeneration.

"With too many, baptism takes the place of Christ and him crucified. Never did a Papist more strongly insist on 'Thou art Peter,' or a modern High Churchman on 'apostolical succession,' than some Baptists do upon immersion. With too many it is 'the one thing needful.' . . . If they make it not baptismal regeneration, they make it something very like it."--*Kirwan to Dr. Cate.*

"Some," says Bacon, "when they know within themselves they speak of that they do not well know, would nevertheless seem to others to know of that which they may not well speak." The truth of these particulars is demonstrated in Kirwan's late endeavor. To assert that Baptists adopt the Papal doctrine of baptismal regeneration, or 'something very like it,' is no new thing. This assertion might conceivably be made, that infant baptism, now changed to infant sprinkling, is the legitimate offspring of this doctrine, as developed by the teachers of the churches in the third, fourth and fifth centuries. It might obliterate the truth, that baptismal regeneration constitutes a main support in all Church and State establishments,--that even in New England infant baptism was once the charter of spiritual and civil privilege. It might wipe from the page of history, the blood which there records the Baptist's unswerving opposition to this doctrine. For his ingenious endeavor, Kirwan deserves the thanks of his former and present friends. Yet in these days, the charge made, displays either ignorance of Baptist principles, or a perversity in their construction.

With Baptists, regeneration by the Holy Ghost, is the only door into Christ's kingdom. They baptize only those whom they believe God has regenerated. The distinction between the outward act and the inward change, is clearly set forth in the New Testament. A thief on the cross died regenerate, though unbaptized, and a Simon Magus although baptized, was affirmed to be in the gall of bitterness and the bonds of iniquity. And before the Spirit has renewed the heart, they allow the right of no one to baptize the body.

Again, they claim that the divine commands of the Saviour, perfect and complete,--sealed with the unalarming curse against any or all, who shall add to, or take from them, admit of no modification, but require literal obedience. For these reasons, they reject infant sprinkling, and account nothing baptism but immersion,--the baptism of the New Testament, and for 1300 years the almost universal practice of the churches. To this they adhere, notwithstanding the decrees of Popes, the opinion of John Calvin, or the vote of Dr. Lightfoot. And for these principles, the Waldenses, the Mennonites, the Lollards, and other sects in past ages offered up their lives, and made the world vocal with their dying testimonies. But this tenacity of principle, is to Kirwan, but "voluntarized nonsense!" Will he show us where sense and obedience unite?

So far, however, is the charge of Kirwan removed from truth, that the doctrine of baptismal regeneration was the parent of infant baptism. It even now is the true support of that system, as we may show. In the third century, the ascription of saving virtue lodged in the two great ordinances, led directly to infant baptism and infant communion. These ordinances were, in the estimation of the Fathers, the golden channels through which eternal life flowed into the soul. To this Near-

the want of duly distinguishing between what is outward and what is inward in baptism, (the baptism by water and the baptism by the Spirit), the error became more firmly established than without external guilt, could be saved from the everlasting punishment that threatened him, or raised to eternal life; and when the notion of a magical influence, a charm connected with the sacraments, continually gained ground, the theory was finally evolved of the unconditional necessity of infant baptism." So also, participation in the elements of the supper was deemed necessary to salvation, and infant communion was established. The system was here developed, which assuming to hold the keys of heaven and hell, in after ages, made faith in mitres and trust in penance, the essentials of salvation.

If we look to the Fathers, the decrees of councils, the confessions of faith, or to the writings of eminent Pædo-baptists, we may easily ascertain who advocate baptismal regeneration.

Cyprian in his reply to Fidus, as the oracle of the council of Carthage, A. D. 252, affirms, "that the grace and mercy of God (i. e. as received in baptism), are to be denied to no human being as soon as he is born." And in his 73d epistle, he writes, "hence begins the origin of all faith, the saving entrance to a hope of eternal life," &c.

Gregory Nazianzen in his 40th oration, deems "baptism a more divine and exalted creation, than the original formation of nature." And to these might be added, the frequent testimonies of Origen, Chrysostom, Ambrose, Augustine and all the early Fathers, whose writings have come to us,--men who created and defended infant baptism, mainly upon the ground of its saving virtues. Such was the birth of infant baptism. For the denial of the cardinal argument of its support and the claim that individual faith, not sacramental virtue, saves, Baptists have been made to feel the scourge, the prison damp and the fire, as Kirwan must know.

Read the decisions of councils affirming the vital necessity of baptism. A council convened at Meis, A. D. 416, decreed, "that whoever denies that little children by baptism are freed from perdition and eternally saved, be accursed," and in 418 "the damnation of unbaptized infants was affirmed." Council after council upheld this heresy, until it was finally decreed in the Council of Trent, A. D. 1547, "if any one shall say that baptism is indifferent, that is, not necessary to salvation, let him be accursed." These, and similar decrees and canons of popes, bishops and councils, pointed to one common object, the spread of infant baptism, and the rooting up of that strange doctrine of the New Testament justification by faith.

Of similar import is the language of creeds and statutes. In the second article of the "Bloody Statute," sent forth in the reign of Henry 8th, we are taught, "that baptism is necessary to salvation, and that children ought to be baptized for the pardon of original sin and obtaining the Holy Ghost." Augsburg Conf. Art. 24: "for hereditary sin, men are exposed to eternal death, until they are regenerated by baptism and the Holy Ghost."

The confessions of Saxony and Wittenburg reiterate the same, nay, Baptists are condemned for affirming the salvation of children without baptism.

The Church of England, in her catechism, teaches the subject of confirmation to regard baptism as that, "wherein he was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

The Presbyterian Confession, published at Philadelphia, 1834, p. 123, states:--"The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding by the right use of this ordinance, the grace promised, is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants), as that grace belongeth unto, according to the counsels of his own will, in his appointed time."

This is Kirwan's creed. Here it is expressly affirmed that the virtue of baptism is such, that grace, at the administration of the rite or afterwards, is conferred by the Holy Ghost upon all who are included in the purposes of mercy. Is this not kindred to the doctrine of sacramental grace?

Matthew Henry, in his treatise on baptism, claims, that "it is putting the child's name into the gospel grant."--We are baptized into Christ's death, i. e. God doth in that ordinance, seal, confirm, and make over to us, all the benefits of the death of Christ. Infant baptism speaks an hereditary relation to God, that comes to us by descent."

John Wesley in a like treatise, writes:--"By water then, as a means, the water of baptism, we are regenerated or born again; whence it is called by the apostle the 'washing of regeneration.' In all ages, the outward baptism is a means of the inward. Herein we receive a title to, and an earnest of, a kingdom which cannot be moved. In the ordinary way there is no other means of entering into the church or into heaven."

These extracts will suffice. Many others might be added; but these clearly teach the doctrine which Kirwan and others would have all men believe is the sum of the Baptist's faith; a faith which requires the evidence of a renewed heart, as the pre-requisite of baptism. The imputation of Kirwan, therefore, "has an aspect so perfectly resembling what the Scriptures call slander, that if it had not come from a source so respectable, we should have been liable to mistake it for that detestable vice."

Baptismal regeneration, as we have shown by articles and extracts, was in the past, and is now the legitimate resting place of infant sprinkling. With Kirwan and his associates, it is an *opus operatum*, an ordinance endowed with magic power to translate into the covenant of grace. Far as Kirwan has removed from the church of Rome, he yet fosters the wizard child of "the sorceress of the golden cup and of the scarlet robe."

WICKLIFFE.

## Henry Clay on Emancipation.

The expected letter of Mr. Clay, on the question of Emancipation, has at length made its appearance in the Lexington (Ky.) Reporter. Mr. Clay maintains that slavery is an evil to the State of Kentucky, and ought to be gradually abolished. In reply to those who maintain that slavery is a blessing, and ought to exist in every well organized society, Mr. Clay replies, that if slavery be fraught with these alleged benefits, the principle on which it is maintained, would require that one portion of the white race should be reduced to bondage to serve another portion of the same race,

where black subjects of slavery could not be obtained, and that in Africa, where they may enter as great a preference for their color as we do for ours, they would be justified in reducing the white race to slavery, in order to secure the blessings which that state is said to diffuse.

"An argument, in support of reducing the African race to slavery, is sometimes derived from their alleged intellectual inferiority to the white races; but, if this argument be founded in fact, as it may be, but which I shall not now examine, it would prove entirely too much. It would prove that every white nation, which had made greater advances in civilization, knowledge and wisdom than another white nation, would have the right to reduce the latter to a state of bondage. Nay, further, if the principle of subjugation founded upon intellectual superiority be true, and be applicable to races and to nations, what is to prevent its being applied to individuals? And then the wisest man in the world would have a right to make slaves of all the rest of mankind!"

Mr. Clay says he was of opinion that Kentucky was in a condition to admit of the gradual emancipation of her slaves in 1793, when her Constitution was adopted; that opinion has never changed, and now after a full and deliberate consideration of the subject, it appears to him that three principles should regulate the establishment of a system of gradual emancipation. The first is, that it should be slow in its operation, cautious and gradual, so as to occasion no convulsion, nor any rash or sudden disturbance in the existing habits of society. Second, that as an indispensable condition, the emancipated slaves should be removed from the State to some colony. And, thirdly, that the expenses of their transportation to such colony, including an outfit for six months after their arrival, should be defrayed by a fund to be raised from the labor of each slave.

"Nothing could be more unwise than the immediate liberation of all the slaves in the State, comprehending both sexes, and all ages, from that of tender infancy to extreme old age."

"I think that a period should be fixed when all born after it, should be free at a specified age, all born before it, remaining slaves for life. That period I would suggest should be 1855, or even 1860; for on this and other arrangements of the system, if adopted, I incline to a liberal margin so as to obviate as many objections and to unite as many opinions as possible. Whether the commencement of the operation of the system be a little earlier or later, is not so important as that a day should be permanently fixed, from which we could look forward with confidence, to the final termination of slavery within the limits of the commonwealth."

"Whatever may be the day fixed, whether 1855 or 1860, or any other day, all born after it, I suggest, should be free at the age of twenty-five, but be liable afterwards to be hired out, under the authority of the State, for a term not exceeding three years, in order to raise a fund sufficient to pay the expenses of their transportation to the colony, and to provide them an outfit for six months after their arrival there."

Mr. Clay considers the colonization of the free blacks, as they successively arrive from year to year at the age entitling them to freedom, a condition absolutely indispensable. Without it, he is utterly opposed to any scheme of emancipation. He thinks it would be practicable to transport annually to Liberia 5000 persons from Kentucky, when the period for their emancipation arrives. We are receiving some 250,000 annually, at a cost of about \$10 per head, and they embark at European ports, more distant from the United States than the western coast of Africa. The expense of transporting them to Africa, and of maintaining them there six months, he thinks, in justice to the slaveholder and to the party emancipated, should be raised by the slave after emancipation, by his being bound out to labor for a period of three years.

These are the main features in Mr. Clay's letter. His views will undoubtedly produce an effect in favor of emancipation in Kentucky, where his opinions are so decidedly popular. Emancipation has many ardent friends and self-sacrificing supporters in that State, and this letter, coming as it does from a slaveholder, and one of the most distinguished statesmen in the country, may prove the very thing that was needed to secure the proposed amendment to the Constitution.

## Letter from Myah A.

[Rev. Alfred Gates, of New London, has kindly forwarded the following letter to us for publication. It was written by Myah A., after his return from the late Missionary Meeting in New London.]

Feb. 30th, 1849, *Wilmington.*

DEAR BROTHERS AND SISTERS IN CHRIST:--It was through the grace of God the Father, and of his Son Jesus Christ, that we were privileged to meet in New London. I had heard before, that your city was once destroyed by the British. But now look, and see what God has done for you. Your city has risen larger, richer and more magnificent than ever before. I was very happy at the meeting, and rejoiced to see so many ministers present, and to hear them talk, though I could not understand all that they said. But there was one thing I understood perfectly. That was your coming up to the help of the Lord, in giving your money for the spread of the gospel throughout the world. Besides this you gave me two books. Whatever you have given either to me or for the spread of the gospel, my brethren and sisters on the Eastern continent shall all hear of.

Dear Brethren, I fear you do not understand my coming to this country; the reason of it is this. We had the New Testament translated into our language, but it was done before the missionaries had got a perfect knowledge of our language, and on account of having so much to do, they did it with great haste. After a while they commenced revising it, and while at the work, on account of sickness, our teacher's family was ordered home by the physicians for health. When the teacher was about to come, he asked several to come with him, but they refused. My friend, Kone Look, was willing to come, but he could assist but in one dialect. Therefore the teacher asked me if I was willing to come and help about the revision. Then I thought, within myself, under what great obligation I was to God for ever having heard of the Holy Book myself, and how little I had ever done for God. I had been in other employ. I wished to do something to help those who came to preach the Gospel to my people. It was in consequence of such reflections that I came. Since my arrival I have seen a great many disciples, and have rejoiced. Again, I have seen a great many who have not become disciples, and my heart is pained for them. But I cannot preach to them. Will you not, dear brethren, join me in praying to God for their conversion?

My dear impetuous friends,--what are you waiting for? What do you expect will save you from the punishment of an endless hell? You all know of God and often speak his adorable name. O worship Him before you die. O my dear friend, who gave my brother Kone

Look, a beautiful bible, what hinders you from becoming a child of God? You requested us to pray for you. We do pray for you, and not you alone, but for all. But while I pray for you, dear friend, my heart is distressed. Why? The Holy Book says, that "except a man be born again, he cannot see the Kingdom of God." Oh then beware. If you sin and lose your soul, who will revive you? O friends, I cannot say more to you--I will say a word about myself--will you consider it? When I was a mere child I went 50 miles on foot to learn to read the word of God. On my return, I asked my parents whether they wished me to become a good or a disobedient boy? They replied that they desired me to be a good child. Then I thought, if earthly parents desired their children to do right, how much more our Heavenly Father will delight to see his children walking in the truth. After that I went 90 miles to the city of Maulmain, to attend school. There I became a disciple. I was baptized before any of my brothers and sisters, though I was the youngest but one. Why did I become a disciple so young? O dear friends, it was because death was in the world and we none of us knew when we were going to die. O then do each of you consider and become a disciple immediately.

Oh my brethren and sisters in New London, you have made me many presents, but I have nothing to give you in return. May God reward you for my sake--may he bless every one of you--may your beautiful city be established, and ever healthy, and blest.

Your's from Newville above Maulmain,  
MYAH A.

To Teacher GATES.

## Which is the rightful Authority?

The New York *Independent*, in a notice of Rev. Mr. Turnbull's "Theophany," incidentally remarks, "We would call him Doctor, but we are in doubt whether he has been thus stigmatized by any rightful authority."

By "rightful authority" we suppose the *Independent* means the authority vested in college corporations in virtue of an act of the Legislature, it being understood that degrees in divinity are not conferred without such authority; consequently the titled ministry are indebted to the civil authority for whatever degree of superiority or excellence they may possess as Doctors of Divinity, over their less favored brethren in the ministry. This is one source of authority by means of which ministers attain distinction. There is yet another source by which the same title may be fairly earned, which may be illustrated by an incident that was related to us a day or two since.

The funeral sermon of the Rev. Daniel Wildman, who died in Lebanon, some three weeks since, was preached by Rev. Augustus Bolles, of Colchester, who for nearly half a century had been an intimate friend of the deceased. Elder Wildman had been an eminently successful minister in his day, and hundreds, perhaps thousands, had been led to Christ through the instrumentality of his preaching. He possessed a remarkably clear and discriminating mind, and many of his doctrinal sermons were themes of comment and praise in all the churches. In alluding to the character of the deceased as a theologian, Mr. Bolles remarked,--

"Without the authority of any corporation, for I ask no such authority, I declare our deceased brother to have been a Doctor of Divinity to all intents and purposes; understanding the term to signify, as the learned Doctors themselves have interpreted it,--'a teacher of theology.'"

Elder Wildman had never received a diploma from any of the schools; but his theology was drawn from the word of God by anxious and prayerful study, and through life he proved himself to be "a workman that needeth not to be ashamed." Which, then, we ask, is the rightful authority, college corporations which stigmatize men Doctors of Divinity, who are as diverse in their theological views as light and darkness, or a sound mind, the word of God, and fervent prayer?

## The Law of Divorce.

A murder was committed in New York some two weeks since, upon the person of a lady who was divorced from her husband by the Legislature of Connecticut in the year 1843. The circumstances of the case are, probably, still fresh in the minds of many who were conversant with them at the time. The original name of the lady was Elizabeth Blackwell. In 1834 she was married to Charles F. Miller, she having inherited a considerable amount of property previous to that time. They separated in 1842, when Mrs. Miller came to Connecticut for the purpose of obtaining a divorce, in which she succeeded the following year; when she again returned to the village of Yonkers, near N. York, where she claimed to have been married again in 1845, to F. A. Walker, the man who killed her a few days since. There was no evidence, as we could discover, of her ever having been married to this man, although it appeared in evidence before the coroner's jury that they had lived together. At the time of the murder, Walker was living in one part of the city and she in another, with an aunt, where he was in the habit of calling occasionally. She was shot with a revolving pistol in the day time, when no one but Walker and herself were in the room. She died of the wound the next day. In her confession to the Rev. Samuel L. Southard, she admitted that Walker was jealous of her; said he was an atheist,--had a violent temper, &c., but refused to criminate him, as the perpetrator of the murder.

Had our Legislature refused a divorce in this case, this murder might not have happened, for there is some probability, at least, that she would have refused living with another man while she was legally bound to her first husband. But for some reason best known to herself, she preferred leaving him, and she was only under the necessity of crossing the State line and applying to our liberal Legislature in order to have her wishes gratified, and then she could return to New York and commence her amours anew under the sanction of Connecticut law. Our Legislature has been so remarkably indulgent in this business of granting divorces, that cases have more than once occurred of dissatisfied parties coming into Connecticut for the express purpose of getting divorced, and they have generally been successful, as have also the numerous applications that originate from year to year within our own geographical limits. Intemperance, abuse, absence for a period of three years, and insanity, have been deemed by our wise lawmakers sufficient ground for divorce. In their zeal to undo the marriage relation they seem to overlook the law in regard to this matter, as defined by

Jesus Christ. He plainly and pointedly condemned the law of divorce as it existed among the Jews at the period of his incarnation, and informed them that in the beginning it was not so; but had been suffered by Moses in consequence of the hardness of their hearts. There was *but one cause* for which a divorce might legally be granted, but men, in their own estimation, have grown wiser than He who "knew what was in man," and they have "thought out many inventions," whereby the marriage contract may be nullified.

As regards the practice of granting divorces when one of the parties resides out of the State, it would seem from the following paragraph from the Journal of Commerce, that they have been decided to be illegal.

"We believe a question arises as to the validity of a divorce granted in Connecticut when one party is a non-resident,--and unless we are mistaken, there have been decisions against such divorces, in this State. If Mr. Miller was a non-resident of Connecticut at that time, this question may possibly be of some importance under the present circumstances."

Our Legislature will meet again in the course of six or eight weeks, when, it is probable, the usual number of divorce petitions will be forthcoming. It is hoped that it may be composed of men who will regard this question in its true light, and who will also regard the divine injunction:-- "What God hath joined together, let not man put asunder."

## An Incident in the Internal Slave Trade.

The following little item of intelligence from the Georgia *Southern Recorder*, of the 27th ult., will be read with pleasure by every true friend of equal rights in whatever part of the Union he may happen to reside. The prompt and decided action of the civil authority in this case to put a check upon the abominable traffic in human beings, deserves, as it will receive, the hearty approval of an immense majority of the freemen of the United States. We record it for the double purpose of doing an act of justice to certain citizens of Georgia, and for showing to the freemen of the United States that there are men of feeling and principle at the South as well as at the North.

"THE SLAVE TRADE."--The progress of this illegal practice has met with a check, and has, indeed, we presume, so far as this vicinage is concerned, been decisively arrested, in a case which has just occurred. Two slave speculators reached this place some days ago, with a number of negroes for sale. The owners were promptly arrested at the instance of the Mayor, and brought before the Council. The parties were saved from going to jail by giving bond and security for their appearance next morning, in the sum of one thousand dollars. At the time for their appearance it was found that the parties arrested had judged it best to forfeit their bond and pay the penalty (which we presume they had secured to their security), rather than abide the issue of the law they had violated. We presume that the proceedings in this case, will in future turn the direction of those dealing in negroes, in violation of law, to any other quarter rather than this."

## Revivals.

Danbury, March 5, 1849.

BR. BURN,--You are aware that we have been blest with a time of refreshing from the presence of the Lord. There has been nothing unusual in the history of the revival in our church. The first strong indications of the work were observed as early as Oct. last. Since that time, from 40 to 50 professed to have been converted. Yesterday (Lord's day) 18 candidates were baptized, added to 5 baptized since the 1st of Dec.--23 in all. Still a number are waiting for the ordinance, and a few are seeking.

Yours, &amp;c. A. PERKINS.

A correspondent writes that the revival in Bridgeport still continues. Six candidates were baptized the last Sabbath in February.

After the above was in type, we received a letter dated March 12, from the Rev. Wm. Reid, pastor of the Baptist church in Bridgeport, with the following postscript attached.

P. S.--"The Lord is doing great things for us, whereof we are glad." He is reviving his people, and working graciously in the salvation of sinners. Within a few weeks I have baptized eighteen willing followers of Christ. They are to us of a very interesting class in all respects. Twelve of them fathers or mothers,--four of them husbands with their wives,--all of them between 18 and 36 years of age. "When the Lord turned again the captivity of Zion, we were like them that dream." And our prayer is, "Turn again our captivity, O Lord, as the streams in the south."

The Baptist Register of March 8, notices a revival in Erie, Pa., where about fifty have been baptized.

Also at Norwich, Chenango county, N. Y., where some fifty or sixty, perhaps more, have obtained hope in the village, in the different churches, Baptist, Methodist and Presbyterian.

Also at Barrington, where thirty-four have been baptized, and several others now stand as candidates for the ordinance. The churches in the adjoining towns have likewise shared in the divine influence.

THE MISSIONARY UNION.--The financial year of the Missionary Union will close on the 31st of the present month. The whole amount received into the treasury from April 1, 1848, to Feb. 1, 1849, was \$56,206.65. About forty-six hundred dollars were received in the month of January, which corresponds pretty nearly with the monthly receipts during the past Winter and Fall. Allowing \$5,000 for the receipts in February and the same for March, there will be a deficiency in the Treasury on the first of April next of about thirty thousand dollars. Admitting that there are but three hundred thousand Baptists in the Northern States, (which is below the actual number), it would require an instalment of the trifling sum of ten cents each, to make up the deficiency, and enable the Board to commence a new year free from embarrassments. It is not to be supposed, however, that the debt will be liquidated in this way; for there are some who are not in the habit of contributing to the cause; consequently it will be necessary for those who do, to increase their subscriptions. The churches in Connecticut, we are satisfied, are willing to bear their full share of the burden, and we leave the subject with them, hoping they will promptly respond to the demands of an empty treasury.

It would be well for ministers or church treasurers having funds in their hands, to forward it at once to Wareham Griswold, Hartford.

FART.--Gov. Dana, of Maine, has appointed the 5th of April next, as a day of public humiliation, fasting and prayer in that State.

ROME.--By the intelligence received by the America, it does not appear that the Pope is gaining in public favor, either at Rome, or with the Catholic powers of Europe, and the prospect of his restoration appears more remote than ever. The Constituent Assembly at Rome, on the 9th of Feb. by a vote of 139 to 5, declared the Popeism fallen, and Rome a Republic. The decree is in the following words:

Art. 1. The Popeism has fallen, in fact as well as in law, from the temporal government of the Roman States.

Art. 2. The Roman pontiff will enjoy all the guarantees necessary to the independence of the exercise of his spiritual power.

Art. 3. The form of government of the Roman State will be pure democracy, and will take the glorious name of the Roman Republic.

Art. 4. The Roman Republic will have, with the rest of Italy, the relations which a common nationality requires.

The most unbounded joy was manifested in Rome at the announcement of this result. At 2 o'clock in the afternoon the flag of the Republic was hoisted on the tower of the capitol, amid the cheering of thousands of spectators, and the young Republic was saluted at its birth by the firing of 101 guns from the Castle of St. Angelo. Two days after, a grand *Te Deum* was chanted at St. Peter's on the occasion of the proclamation of the Republic.

The Roman clergy having refused to officiate, mass was celebrated by a military chaplain, assisted by soldiers bearing torches, the representatives of the people being present. The name of the Pope is suppressed in all public documents and judicial sentences, and the Roman Republic substituted in stead.

Thus the Pope is officially deposed and stripped of every vestige of civil power, while a republican banner is floating over the walls of the seven-hilled city, and unless foreign powers interfere, Rome can never again become "the seat of the beast." An attempt may be made to reinstate him, but the events of the past year plainly indicate the hand of an overruling providence in the affairs of the Papacy, and from present appearances, there is but little prospect of popery ever again becoming a formidable opponent to a pure Christianity. The shock which the heart of popery has received must eventually extend to the remotest extremities.

MUNIFICENCE.--The Boston Atlas states that the Rev. Charles Avery, of Allegheny City, has given a lot of ground on Liberty Street, in that city, worth \$20,000, and has put under contract a building worth \$10,000, for the benefit of the colored Wesleyan Methodists. The building is intended to be used for a church, college, and primary school. It is the intention of the donor "that the highest branches of education be taught."

LIGHT IN DARKNESS.--The London Church Missionary Society has several prosperous missions in Western Africa. The station of Regent is one of much promise; the village contains about 1500 inhabitants, who have been almost wholly redeemed from Paganism. The church numbers 408 communicants, besides a large number of candidates.

FOURTH CONGREGATIONAL CHURCH.--We learn that the Fourth Congregational Church in this city have disposed of their house of worship to the owner of the stores in the first story of the building. A very great inconvenience has always been experienced in ascending and descending the flight of stairs used as the entrance to the audience room, and the congregation have probably learned from experience that the house of God and a house of merchandise should not be united. We understand they are negotiating for the Butler place, in North Main street, nearly opposite Dr. Bushnell's church. It is a very eligible location for a church, and at present is occupied by an old dwelling house, erected nearly a century ago.

BOSTON RIGHT SINCE 1780.--Temperance men and principles have triumphed again in the city of the Puritans. No licentious is to be the order of the day for another year, and we trust forever.

The great question was decided on Monday last, when one of the city hotel keepers petitioned for a license. The petition was referred to the committee on licensing, and they reported against granting the prayer of the petitioner. Mayor Bigelow made a vigorous speech in favor of licensing, defending the views of his inaugural address, but the vote of the Aldermen was unanimous against licensing. So his honor the Mayor, was alone in his glory--and yet not alone, for hosts of liquor dealers and drinkers will be with him heart and hand.

The friends of temperance may well hold a cold water jubilee over this blessed result. Especially do we think that some suitable testimonial of gratitude to the noble band of Aldermen, ought to be rendered by our temperance citizens. Let them be honored as they deserve, for so courageously and firmly sustaining the principles to which ex-Mayor Quincy gave his whole authority and influence. Most surely this matter will be looked to. Boston Reporter.

IRELAND.--Distress and starvation still prevail in Ireland to an alarming extent. In the county of Roscommon, destitution and squalid wretchedness have arrived at an alarming height; the land is untilled, and hundreds of the most substantial farmers are leaving the homes of their fathers to seek on other shores that field for their industry which is denied them at home.

DREADFUL LOSS OF LIFE AT GLASGOW.--The Theatre Royal at Glasgow, Scotland, took fire on Saturday evening, Feb. 17, and in the hurry and confusion attending the rush for the doors, sixty-four persons lost their lives,--among the number was a little girl only three years of age. The cause of the fire was a leakage in the gas pipe, the gas from which exploded by a lucifer match used by some one to light his pipe. The fire was extinguished.

READ THIS.--Rev. Mr. Lyons states that "years will find one hundred families at Waimea (Sandwich Islands) supplied with the native newspapers, and you will also find that the newspaper is generally paid for." How sorry American Christians would be to have those poor islanders get ahead of them in such a matter as this.--*Bos. Reporter.*

REV. B. I. LANE, says the Watchman and Recorder, we are sorry to learn, has resigned the pastorate of the Baptist church and society in Old Cambridge.

ROCHESTER BANK.--Elisha Colt, Esq., cashier, has been chosen President of the Exchange Bank, in place of Roderick Terry, Esq., deceased, and H. L. Bidwell, for several years Teller to the Bank, has been chosen Cashier.

## New Publications.

A BOOK FOR THE ELDEST DAUGHTER. By Boston: Mass. Sabbath School 1849.

The title of this book indicates its contents thirteen letters, embracing all important topics necessary to the moral and religious training of a young lady occupying a responsible station of the eldest daughter. The letters are written in plain, common sense and are replete with good advice, which if cannot fail to lead the reader in that path ways are pleasantness and peace.

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STAR OF BETHLEHEM; or Scenes in the Life of the Saviour. Mass. S. S. Society. 1849.

Some of the most important events in the life of our Saviour are here presented in the form of a familiar dialogue between a father and his son. It is an excellent book for Sabbath Schools.

ELIAS LEWIS; or the Little Christmas Day.

The subject of this little volume was drowned while, in company with several of his school mates, he was engaged in skating on a deep pond in Goshen, Litchfield county, Ct.; it is designed as a warning to boys against venturing at the hazard of their lives, in dangerous places. Published as above.

Charles Hosmer is agent for the sale of the above books.

HERE A LITTLE AND THERE A LITTLE. N. York: Baker & Scribner. 1849.

The author of "Peep of Day," "Line upon Line," and "Precept upon Precept," has here furnished another excellent book for children. Commencing with the creation, the most important events and circumstances recorded in Scripture are related in a familiar style, calculated at once to attract the attention and fasten conviction of the truth of the narratives upon the mind of the young reader. It is a very excellent book for children and Sabbath School Libraries.

For sale by E. Hunt.

THE CHRISTIAN REVIEW. Brockett, Fuller & Co. Agents.

The lateness of the hour at which the March number of the Review was received, prevented an examination of the articles contained in it, and we can, at present, only give their titles.

ART. I. Principles of Zoology.

" 2. Staining of Messrs Judson and Newell, in 1812.

" 3. Tour through the land of Goshen.

" 4. Report of the American Baptist Missionary Union.

" 5. Rev. John Foster and his Reviewers.

" 6. Life of Rev. Isaac Backus.

" 7. Literary Notices.

" 8. Literary Intelligence.

The article on the "Embarkation of Messrs. Judson and Newell," is from the pen of Rev. M. Worcester, D. D., and is designed to correct certain statements that appeared in the Judson Offering, and in the June number of the Christian Review, relative to the departure of these missionaries from Salem, Feb. 18, 1812; which the writer seems to suppose reflected improperly upon the character of his father, Rev. Dr. Worcester, the first Secretary of the American Board. Dr. Worcester evinces a zealous jealousy for the fair fame of his deceased father; but we cannot believe that there has been any intentional injustice in the case.

That Messrs. Judson and Newell received all those kind and fraternal attentions at the time of their departure, which their situation seemed to demand, we cannot doubt; but that their "departure" resembled those of later years, no one at all acquainted with the missionary spirit of New England as it is now, and as it was in 1812, will for a moment suppose. We regret that Dr. Worcester should have felt called upon to vindicate his father's honor, and yet the circumstances of the case seem, in some manner, to justify the course he has taken. His article will not be lost, inasmuch as it throws additional light upon the early missionary operations of New England.

THE NATIONAL PREACHER.

The March number contains a very reasonable sermon by the Rev. Tryon Edwards, D. D., of New London, entitled the *richest treasure*. It was delivered before a company of California emigrants, just previous to their departure to the golden land of promise. The next is by Rev. W. A. Scott, of New Orleans, on the elements of permanence in modern civilization.

THE RIGHT SIDE UP.—Temperance men everywhere have triumphed again in the city of New York. No licentiousness is to be the order of the day for another year, and we trust forever.

great question was decided on Monday last, in the city hotel, where petitioners for a license, and their supporters, were gathered.

The petition was referred to the common council, and they reported against the prayer of the petitioners. Mayor Bigelow made a vigorous speech in favor of licensing, and the views of his inaugural address, but the Aldermen were unanimous against it.

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DEATH OF MISS LANE.—We learn with feelings of the deepest sorrow, of the death of Miss Lyon, who has for many years occupied the useful position of Principal of the Young Ladies' Seminary at M. Holyoke, South Hadley. Her death was sudden and unexpected, and her loss will be deeply felt by all who knew her.—*West. Reporter.*

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SEIGNEUR.—Mr. Henry Strickland, of South Glasgow, committed suicide on the night of the 9th inst., by cutting his throat. He was 36 years of age. He had been deranged for several days.

DEATH AND INTERMENT.—On Monday morning last an Irishman, named Thomas Leach, was found dead by the roadside, a short distance this side of Eagleville. He was frozen fast to the ground. The story of his death may be told in a few words. On Sunday he left his home in London, and came down to Norwich to attend service at the Catholic church. He started for home in the evening, having first supplied himself with a bottle of spirits, and was the last known of him till he was found as we have related—with his half-filled bottle by his side. He has left a wife and seven children.—*Norwich Advertiser.*

SINGULAR OCCURRENCE.—On Tuesday evening, at about 9 o'clock, says the Boston Rouge Gazette of the 24th ult., the citizens of our town were alarmed by a tremendous explosion, that shook severely in many instances the houses and otherwise caused alarm. Some supposed it was an earthquake, others less affected by the concussion presumed that it was a piece of artillery. Upon inquiry it turned out to have been a meteor, that burst as it descended westwardly from the north, and was informed the heavens were for a considerable distance illuminated.

IMPORTANT LEGAL DECISION.—Judge Eldred, of Pennsylvania, has decided, says the National Intelligencer, in Court, that listening at a keyhole, though against all etiquette, good manners, and clear sense of common law, is a man's right; is perfectly legal and justifiable in any individual of the gentler sex, owing to the amiable weakness of curiosity which nature has implanted in female bosoms.

WINE MAKING IN RHODE ISLAND.—Mr. Horace Vaughn, of East Greenwich, Rhode Island, has placed, in a past season, one hundred barrels of wine from vines grown within a few miles of that place, thus showing the productiveness of the vine in that State.—*Bost. Trav.*

THE MORMON TEMPLE.—By a letter received from our brother, P. W. Cook, who was one that left Council Bluffs last spring for the Salt Lake, dated August 3d written while camped on the western shore of the Great Salt Lake, (in sight of Fremont's Peak), we gather some information which may not be uninteresting to our readers. The new Mormon Temple at the Salt Lake is to be a splendid building. They enclose a lot 17 miles long and 3 1/2 miles wide, with a mud wall 5 feet high and 4 thick. There are to be four cities inside. They have discovered mountain rock that resembles Cornelian stone, which the writer says is beautiful for temples and pillars.

The size of the Temple is not stated, but its highest point is to be 600 feet, and can be seen eight miles away. The party that went out last season lost many of their oxen, having died with what they called the "swell head." Many of the streams which they crossed, were so strongly impregnated with alkali, that they dare not let their cattle drink. On the shores of many of the lakes a crust is formed, an inch and a half thick. They break up this crust, and find it pure saleratus. Strange as this may seem, it is nevertheless true, and the writer collected in a short time 7 pounds.

A mountain of pure rock salt has been discovered near the Mormon settlement, and some of the salt is said to be 42 1/2 miles south-west from the Salt Lake.—*Niles Register.*

THE PANAMA RAILROAD.—Lloyd Tighman, 1st Asst. Engineer of the Panama Railroad, writing to the Baltimore Patriot, from Chagres, under date of Feb. 6th, says the survey is to be commenced at once by four parties. Two under Mr. Morris will proceed from Gorgona to Dimble Bay on the Panama side; and two others under his own orders from Gorgona to Panama. He says very little is yet known concerning the country, so far as the location of the road is concerned, and the operation of the survey will be slow and tedious, for the fact that the whole country is covered with a dense undergrowth.—*Journal of Com.*

VESSELS FOR CALIFORNIA.—The barque Baltimore, Capt. Le Brou, arrived at this port yesterday, having sailed from Rio de Janeiro on the 10th of January, and brings intelligence from two of the vessels that left this port for California, the *U. S. revenue cutter Lawrence*, from Norfolk, for Oregon, arrived at Rio on the 17th Jan. The barque *Whitcomb*, Gelston, one of the first vessels that left New York (Nov. 21) with emigrants for California, had been detained from Gorgona to Dimble Bay on the Panama side; and two others under his own orders from Gorgona to Panama. He says very little is yet known concerning the country, so far as the location of the road is concerned, and the operation of the survey will be slow and tedious, for the fact that the whole country is covered with a dense undergrowth.—*Journal of Com.*

Foreign News.

ARRIVAL OF THE AMERICA.

FOURTEEN DAYS LATER FROM EUROPE.

The French National Assembly dissolved.—Flight of the Grand Duke of Tuscany.—Pius IX. Formally Deposed.—Rome a Republic.—English Butchers in India.

St. John's, N. B. Thursday, March 8.

The steamer America, Capt. Shannon, from Liverpool, Feb. 24, arrived at Halifax at 2:34 this morning. Our express started immediately and arrived at Digby at 11:40 A. M. in 8 hours and 56 minutes from Halifax. The arrival of the steamer Fundy in steamer Conqueror in 6 1/2 hours, being detained nearly two hours in the Bay by immense fields of ice.

ENGLAND.

The Cholera returns have now swelled to 12,495, of which 5,546 have died, 3,785 have recovered, and 3,154 continue under treatment, on which the result is not stated.

The reports from California continue to excite the most intense interest. The excitement has now extended to all classes. The French Government has dispatched an engineer to California, with the object of surveying the new discoveries.

FRANCE.

Dissolution of the National Assembly.

The National Assembly has finally voted its own dissolution, and the new Assembly will meet about the middle of May. Louis Napoleon seems to be daily acquiring political strength and popularity, and politicians who have hitherto been apprehensive of his power, are now flocking to him with their support, now come forward to declare themselves Bonapartists, and accordingly very great progress has been made in re-establishing public confidence.

The *bonnet rouge*, the symbol of the revolution, as well as the *bonnet blanc*, have been put down in almost all parts of France. Montagnard flags and Socialist inscriptions have shared the same fate.

FRANCE AND ROME.

M. Ledru Rollin, having interpellated the Ministry of the Affairs of Rome, received in reply an intimation that the French Government did not intend to acknowledge the Roman Government, without previously ascertained that it approves of its acts, and that the French Ministry was anxious to become a temporal prince and head of the Catholic Church; and the Assembly, in spite of the interference of the Red Republicans to fetter the Government by a declaration of principle, passed unceremoniously to the order of the day.

ITALY.

Flight of the Grand Duke of Tuscany.

The course of events in Continental Europe continues marked by the flight and fall of Princes. The Duke of Tuscany has fled from Florence, with his family, and has taken refuge at San Stefano. A Provisional Government has been declared by the exiled people, as part of Italy.

ROME ALL REPUBLICAN.

In the Roman State the Republican feeling has reached the highest point of excitement, and the Executive Committee has usurped the Papal authority, which is altogether new. The Pope is deposed, and a Republic is established.

AUSTRIA.

The Hungarian War.

In Austria and Hungary, affairs have again taken an unfavorable turn. The Imperialists have certainly been beaten in several encounters with the Hungarians, and they are likely to give them a great deal of trouble. It is impossible to read the accounts of this fratricidal war without being shocked at the frightful vindictiveness and barbarity with which hostilities are carried on.

DEPOSITION OF THE POPE.

We have from Rome the important intelligence of the deposition of the Pope, and the establishment of a Republic. This event took place at 10 o'clock

in the morning of the 9th of February. It has been voted that he shall enjoy all the guarantees necessary for the independence of his spiritual power.

INDIA.

Bombardment of Moolraj.

The City of Moolraj has been captured, after having been battered and bombarded for an entire week; but the Citadel held out. The defence seems to have been of the most obstinate and record. On the 27th, the columns moved to the attack, and established themselves within 500 yards of the walls. Here batteries were erected, and on the 28th a terrific bombardment commenced. On the 30th, a fort containing 800,000 lbs. of powder was blown up by well directed mortars. The devastation was horrible.

LIVERPOOL GRAIN MARKET.

Last dates, the following are the prices of the breadstuffs in Liverpool. American and Canadian white wheat, 7s 6d to 7s 4d. Red do 6s 6d to 6s 4d. Flour, Western Canal and Richmond, 36s to 36s 6d.

The state of trade in the manufacturing districts, upon the whole, is satisfactory. Employment is plentiful, and activity prev



Poetry.

Written at my Mother's Grave.

BY G. D. PRESTICE.  
The trembling dew-drops fall  
Upon the shuttling flowers like souls at rest:  
The stars shine gloriously—and all  
Save me, is blest.

Mother—I love thy grave!  
The violet, with its blossoms blue and mild,  
Waves o'er thy head—when shall it wave  
Above thy child?

'Tis a sweet flower—yet must  
Its bright leaves to the coming tempest bow—  
Dear mother—'tis thine emblem—dust  
Is on my brow.

And I could love to die—  
To leave untasted life's dark, bitter stream—  
By thee, as erst in childhood, lie,  
And share thy dreams.

And must I linger here,  
To stain the plumage of my sinless years,  
And mourn the hopes to childhood dear  
With bitter tears?

Ay—must I linger here,  
A lonely branch upon a blasted tree,  
Whose last frail leaf, untimely ere,  
Went down with thee.

Oh from life's withered shore,  
In still communion with the past, I turn,  
And muse on thee, the only flower  
In memory's urn.

And when the evening pale  
Bows like a mourner on the dim, blue wave,  
I stay to hear the night-wind wail  
Around thy grave.

Where is thy spirit flown?  
I gaze above—thy look is imaged there—  
I listen—and thy gentle tone  
Is on the air.

Oh come—whilst here I press  
My brow upon thy grave—and in those dim  
And thrilling tones of tenderness,  
Bless, bless thy child!

Yes, bless thy weeping child,  
And o'er thine urn—Religion's holiest shrine—  
Oh give his spirit undivided  
To blend with thine.

Religious & Moral.

Foreign Religious Intelligence.

FRANCE.

It deserves to be noticed that the enthusiasm, with respect to the Pope, has sensibly abated. Last month his presence was expected in France as that of a demi-god. General Cavaignac addressed the Pope in letters written in a most humble, pressing strain, beseeching him to take refuge in our country. The Minister of Worship was sent to meet him. The National Assembly were preparing to give him a magnificent reception. Everybody anxiously asked, "Is he arrived? Will he come or will he not?" and public attention was, in a manner, absorbed by this subject.

Now, it is quite different. Let Pius IX. arrive in France, or let him stay away, I believe that the mass of the public will be but little interested. What is the cause of this change? It is attributable especially, in my opinion, to the difference of political circumstances. In the month of December, the Pope's visit was an electoral affair. General Cavaignac would have gained many suffrages among the rural population had he been supported by the Roman Pontiff. Now, the President of the Republic is appointed, and all this effervescence is at an end.

The fact which I have just indicated is of importance, for it proves that, in France, Roman Catholicism possesses scarcely any vitality except when it is connected with political passions. Let us not be satisfied with looking at appearances merely; let us penetrate into the essence of the matter, and we shall be convinced of the truth of the remark which has just been made. A superficial observer, seeing, a few weeks since, with what anxiety, with what ardor, the French expected the arrival of Pius IX., might have been easily led to believe that there is much devotion to Popery in the heart of the nation. Well! he would be grossly deceived. This apparent enthusiasm was owing much more to the struggle between the two candidates for the presidency than to attachment to the Church of Rome.

Apply the same remarks to other facts. Some time after the revolution of February, the people were incessantly calling upon the priests to pronounce a benediction upon the trees of liberty. Was this a sign of sincere piety—a proof that any real value was attached to the ceremony performed by the priests? The clergy thought that it was, and they flattered themselves that they had regained a powerful ascendancy over the masses of the people. But this was a total mistake. The working men of Paris are not Papists at all. They do not even know what the dogmas of Romanism are; and if they did, they would contemptuously reject them. In calling the ministers of Rome around their trees of liberty, they were chiefly moved by the desire to prove that, at the present time, the people are sovereign—absolutely sovereign in France, and that even religion must obey their will. The priest coming with his benediction to these democratic fetes, was the symbol of the submission of the clergy to the behest of public opinion;—that is all. Let no one, therefore, be deceived in this matter; the great majority of the population in the towns of our country are Papist in name only.

The National Assembly rarely discusses religious or ecclesiastical questions. It has enough difficulties of another kind to contend with, without creating needless embarrassments. Our statesmen are well aware, when they call to mind the history of our first revolution, that it is always bad

policy to commence a quarrel with the sacerdotal caste. There are cases, however, in which the National Assembly are under the necessity of entering upon that course. Recently a debate took place upon the supplementary pension granted to the cardinals. The Minister of Worship asked 10,000 francs for the Archbishop of Bourges, on account of his title of cardinal. The members of the opposition protested against the proposed grant.

Why, in fact, should this supplementary sum of 10,000 francs a year be granted? The Archbishop of Bourges receives a considerable salary already, in the capacity of archbishop. He has also a very lucrative source of income connected with his office, besides that granted from the national treasury. He has enough, therefore, abundantly to supply his wants, and even his fancies. Once more, what right has he to these 10,000 francs? But, said the Minister of Worship, he is a cardinal. That may be, replied the members of the opposition. A cardinal is a prince of the Roman Church; he is chosen and appointed by the Pope, without the intervention of the State. Let the Pope, then, furnish him with a supplementary salary, if he thinks fit. The treasury of France ought not to be used for the payment of foreign princes.

This was sound reasoning; but the Minister of Worship urged all the fallacious arguments brought forward in behalf of the Papal Church. It is necessary that the bishops should be suitably (read splendidly) remunerated, and with yet greater reason, the cardinals; for these last take part in the election of the Popes, and it is to the interest of France to figure in the conclave. In the short, the supplementary salary of 10,000 francs was voted by the majority, but 184 votes in the negative showed that this prodigious expenditure of money upon the priests excited considerable dissatisfaction.—*French Correspondent of Evangelical Christendom.*

PROTESTANTISM IN HUNGARY.—Proposals have recently been made by the Government to the Protestant churches of this country to provide salaries for their pastors. The two Synods of the Lutheran and the Reformed communions assembled to take them into consideration. The latter is the more numerous body, and has about 3,000 pastors, who for the most part live in great poverty. There were strong inducements to accept the proffered stipends; they were not limited by conditions, and were understood to be benevolently offered. But, as the subject was discussed, only one opinion appeared to be entertained; and, without the necessity of resorting to the vote, it was unanimously resolved to refuse any connection with the Popish Government. The pastors naturally feared that, if they took the salaries, the State would, sooner or later, claim to interfere with the internal government of their churches. After the Synods had met separately, and had each come to the same decision, they held a united meeting to compare and harmonize the answers they were to send in. They were alike surprised and gratified to find how exactly their views coincided, both as to the general principle, and even in details. The Reformed Synod had prepared their reply with more completeness, and more elaborately, than the Lutheran; and upon the motion of a pastor of the latter body, it was adopted by both churches, and has been presented to the Government as a joint reply.—*Evangelical Christendom.*

An Unknown World.

ENGLISH IN EASTERN AFRICA—ITS FATAL CLIMATE.

Quite recently the English have made a settlement at Aden, near the Red Sea. Having once obtained a foothold, they, English-like, began to push about them, and one of their first discoveries was a river where none was marked upon a chart, and upon this they steamed three hundred miles without finding the least obstruction. Having now passed round this continent, let us look up into the interior. For half a century the English government have been expending lives and treasures in a partial exploration. They have found that this whole tract of country is one of amazing fertility and beauty, abounding in gold and all sorts of tropical vegetation. There are hundreds of woods, invaluable for dyeing and architectural purposes, not found in other portions of the world. Through it for thousands of miles sweeps a river, from three to six miles broad, with clear water, and of unsurpassed depth, flowing on at a rate of two or three miles an hour, without rock, shoal, or snag to interrupt its navigation. Other rivers pour into this tributary waters of such volumes as must have required hundreds of miles to be collected, yet they seem scarcely to enlarge it. This river pours its waters into the Atlantic, through the most magnificent delta in the world, consisting perhaps of a hundred mouths extending probably five hundred miles along the coast, and mostly broad, deep, and navigable for steamboats. Upon this river are scattered cities, some of which are estimated to contain a million of inhabitants, and the whole country teems with a dense population.

Far in the interior, in the very heart of the continent, is a nation in an advanced state of civilization. The grandeur and beauty of portions of the country through which the Niger makes its sweeping circuit, are indescribable. In many places its banks rise boldly a thousand feet, thickly covered with the richest vegetation of tropical climes. But all this vast and sublime country, this scope of rich fertility and romantic beauty, is apparently shut out forever from the world. It is the negro's sole

possession. He need not fear the incursions of the white man there, for over this whole lovely country moves one dread malady, and to the white man it is the "valley of the shadow of death."

In expedition after expedition, sent out from the English ports, on the Island of Ascension, not one man in ten has returned alive; all have fallen victims to this seemingly beautiful country. It seems impossible for an Englishman to breathe that air. So dreadful is it—so small the chance of life, that criminals in England have been offered pardon on condition of volunteering in this service, more terrible than that of gathering the poison from the fabled Viper. This country, tempting as it is, can only be penetrated at the risk of life, and it is melancholy to think that those who have given us the meagre information that we have, do so at the sacrifice of their lives.—*Simmons's Colonial Magazine.*

The Tavern.

It were a thousand fold cheaper, then, to raise by tax and pay over to such an establishment in regular instalment, from year to year, the balance of a fair support, rather than to make it a nursery of vice, and suffer it to support itself by depraving the morals and preying on the thrift of the community. In the other case you say to the man, "Keep us here a tavern; get what you can from it as a tavern, and for the rest, keep drinks, teach our neighbors and sons to love them, and they'll pay you the balance." Such is the virtual compact on which many a tavern is opened. Pass on now a dozen years, and count the advantages of this economical scheme. It is less of a tavern now than at first, but it is a very public house. At first it found very little help from the bar; such were the general virtue and correct habits of the neighborhood, that it yielded small gains for a time. But a beginning was made. Your neighbor A has paid a trifle there, and B sometimes drops in, and C just takes a drop. The work is well begun. Your son has learned the way there. A growing thirstiness is among you. Loose habits gain ground, indolence prevails, and strange medicines have come into vogue. And so, year by year, the poison works ever deeper and wider. And now ten or fifteen years being past, balance your accounts with this cheap tavern. That fine young fellow then, rich in health and character and homestead, that is he, the ruggedly bolder, lounging at the tavern steps in the capacity of deputy hostler! His wife and children are in yonder hotel. These have been terrible years to her and to him. Infinitely better and cheaper for him if years ago, when he first entered that tavern, had he laid down on the counter a deed of his hundred acres, as his share toward sustaining it free of drink. And where is your neighbor B, that man of office and leader of men? Dead, three years ago; he was regularly handled, had wild fits of fury at times, and saw horrible visions of serpents and devils, "inflammation on the brain," and the town paid for his coffin! And his aged widow, and two intermediate sons, and the sottish widow of his third son, who broke his neck at a raising, and her five children, are all counted among the town poor! That man was worth more than many taverns. Insanity has prevailed too. Capt. C, one evening of muster day, after displaying all through the duties and trials of the day as much sanity as military men in general, went mad at night and butchered his wife! The State supports him now, the town his six orphans. And what a change for the worse all over the place! It is not merely so many fallen, so many bankrupt; not merely that many of your old acquaintances are sleeping now in premature and shameful graves, nor even that that son, who took his first glass in that tavern, now costs you thousands, and wrings your heart with every pang which a besotted and vagabond child can inflict; but alas! what a loose and graceless generation has sprung up! What insolence and mischief and vice abound! Property fallen thirty per cent., morals eighty! But you have had your tavern. You have tried that sagacious expedient for sustaining it, not by putting your own hand in your pocket and paying what it was worth, but by letting the dealer put his hand in and help himself, and not into your pockets only, but into the hearts and characters and lives of you all. You have paid him out of the best blood of your hearts.—*Kitchell's Appeal.*

For the Christian Secretary.

Practical Thoughts on Man's Ruin and Recovery.

Any one who has given the slightest attention to the history of our first parent in the garden of Eden, must have been struck with the wonderful transactions and awful scenes which crowned the day of his creation. What amazing events passed in hurried succession before him. What a morning was that when he gazed forth upon creation opening as a rose, leaf by leaf, into maturity. From his abode of innocence, he silently gazed on the mighty march of the heavens as he rode through the blue arch in sparkling majesty, bespeaking the glory which encircled him. Or, as he ascended the lofty mountains, and saw them bend, as it were, their lofty heads in humble submission to the great Creator, it undoubtedly impressed him with an awful solemnity.

To him at such a time, the world was dressed in her most enchanting glory. Delightful must have been this habitation of innocence, without a spot or blemish to mar its infant beauty. Nevertheless he lived to witness the night of the world, when the dark curtain of sin was drawn over its glory, tarnishing its beauty, overwhelming it with misery and violence, and

bringing it under the curse of its Creator. But amid this night of sin and death, when the loud toned billows of wrath rolled over his head, he gazed with eager eyes, and beheld the star of mercy tinging the eastern horizon with its mild rays. Its genial brightness lighted up the dark abode of sin and death in which Adam was enveloped, and caused him to realize that with industry and perseverance "to the end," he should be saved. "For the first man was of the earth, earthy, the second man was of the Lord from heaven."

The question has frequently presented itself to my mind, whether all grades of men fell by Adam's sin, and if so, has the Atonement that in it which will save all men who will subscribe to its conditions.

If all men did fall, and partake of the sin which Adam committed, then most assuredly the white and colored man suffered equally; for a proof of this, we see that the colored man is prone to the same sins as the white man. Consequently, there exists no difference in regard to their natures, as each race is conceived in iniquity and born in sin, and if God has made of one blood all nations, then most assuredly one man has no better blood circulating in his veins than his fellow man.

If this be true, the next thought which presents itself, is, Can all men be saved, and are those who have tasted of the blood of the atonement, equal? Do they stand upon one platform, or have the white clergy a pre-eminence over the colored? Probably it may be said that in Christ we are all one; that the blood of Christ binds us all together. This doctrine will do very well to talk and theorize about, but if the blood of Christ is of any virtue, it is of a practical and not of a theoretical nature. The white clergy will take a colored minister by the hand away from home, but in their own towns and villages they recognize them not. If this is the practical part of the atonement, then most assuredly my white brothers in the ministry have a new edition of the Bible, which has not as yet a very general circulation in the world.

I desire to see ministers of Christ pay no respect to persons, remembering that the colored minister will stand by the side of the white minister in the day of judgment, and if you are ashamed of them here, he will be ashamed of you hereafter. Let us then, one and all, live in that Christian fellowship and communion here which (if we are so favored) will exist hereafter.

L. BLACK, Pastor of the Colored Baptist Church, Stennington.

EPISCOPAL SAINT WORSHIP.—The Protestant Churchman, New York, notices with pain, "the indication of many young minds towards the fascinations of the Roman purple, and the mystery of stone walls, organ lofts, postures, pictures, patron saints, &c., &c." It appears that the New York Churchman, (not the Protestant Churchman,) is the organ of the Puseyite portion of the Episcopal church, and is giving its editorial influence in favor of the worship of departed saints, and also in favor of placing the pictures of saints before the worshiper's eyes, in the chancel, to quicken his devotions, and visibly to offer their mediatorial services, and intercessory prayers. Such being the strong leaning of a large portion of the Protestant Episcopal church in this country, there is evidently need enough in that church, of a Society for the Promotion of Evangelical Knowledge. And it is gratifying to know that this Society is zealously and firmly prosecuting its object.

"I NEVER READ A NEWSPAPER."—A gentleman in London, in conversation with a Christian minister, found him ignorant of the great events that were transpiring on the Continent, and upon expressing his surprise, the minister answered, "I never read a newspaper," seeming to think this a thing quite beneath his profession. He was one of those who, because he must preach the Gospel, thought he must have nothing to do with the revolutions, reforms, and stirring scenes of this world. And so he sunk into ignorance that unfitted him to preach the Gospel. Such a living above the world is a poor qualification for any duty. Better come down and dwell amid the realities and activities of life, and gather motives and materials therefrom for doing the Lord's work.

All ministers and people in this country, read a newspaper, but should some Christians be questioned by their minister about the moral changes of our own and other countries, they might be driven to the confession, "I do not read a religious paper." It is a shame to any Christian to be ignorant of the progress and triumphs of Christianity in this age of the world. And yet he will be ignorant if he does not read a religious newspaper.—*Bost. Reporter.*

BAPTIST NOEL.—Since this distinguished clergyman of England published his views against Church and State, a proposal has been made that a subscription be forthwith commenced, to raise a fund to form a series of prizes, from 100l., 75l., 50l., 30l., 20l., 10l., to clergyman of the Established Church only, for the best Essay on the Union of Church and State, in reply to Mr. Noel.

AN ATTRACTIVE TITLE.—A book was published in England, during the protectorate of Cromwell, with the following title, "Eggs of Charity, laid by the Chickens of the Covenant, and boiled by the Waters of Divine Love, take ye and eat."

DRINK AND DISASTER.—It is remarkable that all the diseases caused from drinking spirituous liquors are liable to become hereditary, even to the third generation, and gradually increase, if the curse be continued, till the family becomes extinct.—*Dr. Darwin.*

THE POPE AND THE ENGLISH LADY.—If the Pope had gone to Malta, says the Genoa correspondent of the Times, or possibly to England, "he might have met with his former love, for there is a story current, that when in his youth, and in the Guardia Nobile at Rome, he fell deeply in love with a beautiful English girl. She refused his suit, although handsome, young, and noble—to her honor be it told—on account of the difference of religion. He took the matter so much to heart, that he retired to a convent, became an ecclesiastic, and eventually Pope."

A NEW ARTICLE FOR THE DAIRY.—GLASS MILK PANS.—Gen. Tallmadge also exhibited at the Farmers' Club a glass milk pan, imported from England by a gentleman in the interior of the State, who had sought in vain to find them in our own markets.—They are coming into use in England, and are there considered much preferable to any others. If the milk becomes acid in a wooden pan, the wood absorbs a portion of the acid, and must, in some degree, affect the fresh milk the following day. In an earthen or tin pan, any acidity in the milk will act upon the lead with which those articles are covered, and the milk will be, in some degree, injuriously affected. The glass pan is entirely exempt from any of these effects, and hence its value. This subject is well worth the attention of both our farmers and glass manufacturers.

CALIFORNIA CORN.—The Editor of the *Journal of Commerce* was presented with a stalk of California corn grown near the city, from seed brought from California by an American officer. It had ears—seven of them fully developed, and the eighth partly formed. The ears commence with the joint next the root, and are continued on every joint upward to the tassel joint. The ears are small but quite full, and three of them, we presume, would equal one ordinary ear of our common Indian corn. Its excellence consists in its sweetness, and it is peculiarly valuable for stock, as shuck, corn and cob, are all eaten. The stalk is about seven feet high.

A CURE FOR DRUNKARDS.—Dr. Schreiber, of Stockholm, has succeeded in curing drunkards of their bad habits. He isolates the patient, gives him brandy and water to drink, prepares all his food with brandy and water, and mixes these with his tea and coffee. At the end of a few weeks, the regimen produces an uncontrollable disgust and repugnance. A physician should, however, watch the operation for fear of apoplexy and cerebral congestion. One hundred and thirty-nine soldiers were so treated, with perfect success.

Practical atheism has always been the grand support of speculative minds, and deservedly esteemed no less dangerous in its tendency and effects.

When a man jests upon religion, or declares it is indifferent what religion we are of, it is most certain that himself is of no religion at all.

It is certain there never was a man who said there was no God, but he wished it first.

At the battle of Waterloo, more than 50,000 perished.

Bear with, and do not magnify each other's infirmities.

Advertisements.

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THIS COMPANY has a liberal and permanent capital of \$1,000,000, for the benevolent purpose of insuring Lives upon the Mutual system. It is now fully prepared to carry out the benevolent intentions of the New York Legislature, by extending as far as practicable, the benefits of this Institution.

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PROVERBS FOR THE PEOPLE:—OR,—ILLUSTRATIONS OF PRACTICAL GODLINESS DRAWN FROM THE BOOK OF WISDOM.

BY REV. E. L. MAGOON, Author of "The Orators of the American Revolution."

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PRINTED AND PUBLISHED BY VOL. XXVIII. Christian Secre

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Communications intended for the be addressed to BURR & SMITH, p Instrumentality of Christian

The declaration of our Lord that his disciples are his appointm for the conversion of the "Ye are the salt of the earth," the nature of salt to a savorless ing mass; but the salt, by wh cally the mass is to be flavored a ved.

It cannot be intimated by th that the conversion of a sinner as to its actual accomplishment, compass of human power. Th only to instruct, to convince, a suade; though the motives are o power, and though the disciples do possess an eminent adaptat yet it is foretold to us by Him v the secrets of all hearts, that conversion of a sinner demand and a superior agency. "Not nor by power, but by my Spirit Lord." He works in those w with "the exceeding greatness o er which he wrought in Christ raised him from the dead."

ence which can change the heart sively his own; and however w the means may be, or however employed, without his blessing be no success. Paul may plant los water, but "God giveth the The agency allotted to his peoply subordinate; and I trust that may say will be interpreted into a ing of the work of the saints' sion, with the work of God the I in it. His is the efficient agent the instrumental. Keeping up tinction between these two, is that have now to observe, is, that an tal agency in the conversion of is truly appointed to the saints.

Such a destination might be nly inferred from the very fact t actor adapted to this end is forme For there is in all the works of bined with boundless fullness, a s omy of resources. Nothing is neither is anything wasted.

Now the works of nature are of the works of grace. If he beam of natural light to be kindl an object, much less the brighter light divine. If he has made us once darkness, to be light in a that we may shine as lights in a Or, to return to the metaphor if he has made us as salt to a cor it is that we should be the salt o and diffuse on every hand the savi received. Were it not so, th production without design; the an instrument without an obje tained by it; an instance, in a in Him an incredible instance, of ity and wastefulness.

We are not left, however, to ence alone. God has instructed nature of his design, by express as to our duty. Our text tell h of an injunction, that the salt lose its savor. And almost in afterwards it is added, "Let yo shine before men, that they se good works, may glorify your Fa is in heaven." It was to his d large, that Christ said, "Go y world, and preach the Gospo creature." He addresses the e no less to every convert, "Go h friends, and tell them how great Lord hath done for thee, and compassion on thee." To thi add the words of the apostle, fellowship with the unfruitful darkness, but rather reprove "among whom ye shine as lig world, holding forth the word o

In accordance with the de these injunctions discover, in the prominence and publicity in wh he placed his disciples. He h ferred them to be either hidden ed. There is something in re duced, which tends to make it k will not suffer a Christian to be concealed. But in addition to Lord has required from all his arowal of their attachment to public declaration of themselves vice. It is demanded of them a good confession, in the face oft dering, and sometimes of a sco They thus acquire an inevitabl They are as a city set upon a cannot be hid. Their promine elevation of a candle on a can intended to enlarge the sphere